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CRITICAL REMARKS ON PSS. LVII. 4, 5, AND LIX. 12.

1. PS. LVII. 4, 5.

THE Hebrew text of these verses is unquestionably corrupt, as most commentators have recognized; but the LXX appears to me to deserve more attention than, so far as I have observed, it has received. Thus neither Prof. Wellhausen, in his edition of the text for Haupt's Bible, nor Prof. Kautzsch, in his translation, is guided by the Greek in emendation and translation respectively. On the other hand, Prof. Cheyne adopts the text of the LXX for the second line of ver. 4. But we can go further. In the first place, the מִלָּה, which stands abnormally in the middle of ver. 4, must be removed; it is quite appropriate at the end of ver. 3, where the LXX places it. In the next place, we restore from the Greek a lost word and two lost letters in the short second line of ver. 4, and point the last word שִׁנְאִי as plural (τοὺς καταπατοῦντάς με): the singular arose after the text had become corrupt, so as to agree with what then appeared to be a singular verb, חִירָה. A word has also dropped out at the beginning of ver. 5, which the LXX translated by *καὶ ἐρύσατο*. There are several possible Hebrew equivalents for this; but the most likely is וַיִּמְלֹךְ, for this word would have been easily passed over in transcription owing to the similarity of its first three letters to those of the previous word (וַאֲמַתִּי). In the same line the common confusion of מ and ב has taken place: for בָּתוֹךְ restore מָתוֹךְ. So far all is clear and transcriptionally probable, as will be seen from the re-constructed text below. The next four words are obscure—אֲשַׁכְּבָה לְהַטִּים בְּנֵי אָדָם—but they probably represent an originally independent line; removing אֲשַׁכְּבָה בְּנֵי אָדָם from the following line, with which it is usually connected, we have left two strictly parallel lines of equal length. The two words אֲשַׁכְּבָה לְהַטִּים are rendered by the Greek *ἐκσιμῆθη τετραγμένος*. Possibly לְהַטִּים was originally a singular participle defining the state of the subject of אֲשַׁכְּבָה, and the present plural ending may be a corruption of עַם: but I prefer to regard this word as still doubtful. The text, restored in accordance with the foregoing remarks, will stand thus:—

יִשְׁלַח מִשָּׁמַיִם יְיָ וְיִשְׁעֵנִי
 יִתֵּן לְחֶרֶף שְׂאֵפִי
 יִשְׁלַח אֱלֹהִים הַסֵּדוּ וְאִמְתּוּ
 וְיִמְלֹט נַפְשִׁי מִתּוֹךְ לְבָאִים
 אֲשֶׁכֶּבֶה בְּנֵי אָדָם
 שְׁנִיָּהֶם חֲנִית וְחֻצִּים
 וְלִשְׁוֹנָם חֶרֶב חֲדָה

And this may be translated thus:—

4. God will send from heaven and save me,
 Giving them that crush me to dishonour,
 God will send forth his mercy and truth,
 And deliver my soul from the midst of the lions.
5. I lie . . [? with] . . sons of men,

Whose teeth are spear and arrows,
 And whose tongue is a sharp sword.

The restoration, it will be observed, which closely follows the Greek and in no case rests on mere conjecture, gives a succession of lines of regular length, and thus gives to these verses the character which marks the rest of the Psalm. Further, in ver. 4 it gives a very perfect instance of a tetrastich, in which the first and third and the second and fourth lines are parallel. It appears to me not unlikely that the first line of ver. 5, as printed above, is the remnant of *two* lines, and that this verse, like the preceding, was originally a tetrastich. If this be so the loss, at an early period, of the two or three words completing the two lines, would account for the difficulty of recovering the text at this point.

2. PS. LIX. 12.

This verse has long been a *crux interpretum*; for the petition, “Slay them not, lest my people forget,” is contradicted two verses below by the petition, “Consume (them) in wrath, consume (them) that they be no more, that it may be known to the ends of the earth that God ruleth in Jacob.” Even if we are willing to admit that the contradiction is due to the strong emotion of the speaker, yet we still need to read a good deal into the verse to make it intelligible. It is supposed to mean—“Slay them not” immediately, but keep them alive for the time being to be punished, and thus become “more edifying monuments of the divine anger” (Cheyne). This thought can be well paralleled by Exod. ix. 16; but it appears to me

that the word "immediately" must have been expressed, had this been the thought of the Psalmist in this passage. I believe the difficulty has arisen through a transcriptional error of a familiar character—the loss of one series of similar letters; and, therefore, propose to restore אֶל־תַּחַר תְּהַרְגֵם. Make no delay in slaying them, i. e. Slay them at once; this is a thought entirely accordant with ver. 14. The form תַּחַר (almost precisely identical in appearance with the first three letters of תהרגם) for תַּאֲחַר is justified by וַאֲחַר (Gen. xxxii. 5), so far as the vocalization is concerned; and by the forms תַּאֲחָלִי for תַּאֲחָלִי (Jer. ii. 36) and וַיֵּתֵא for וַיֵּתֵא (Deut. xxxiii. 21).

G. BUCHANAN GRAY.

GRÄTZ'S CORRECTIONS OF THE TEXT OF JOB.

DR. FELIX PERLES, author of a helpful and interesting work called *Analekten zur Textkritik des A. T.*, points out to me that readers may misunderstand a sentence in my article "The Text of the Book of Job," in the REVIEW for July last, pp. 574, 575. I was remarking on the slight acquaintance of Prof. Budde with the textual corrections of Grätz; he even several times assigns corrections of Grätz to the younger Perles. Dr. Perles wishes it to be understood that in three passages where Prof. Budde only mentions his name, he (Dr. Perles) expressly refers to Grätz. These passages are, Job xv. 32 (תמל for חמל), see *Analekten*, 82; Job xxviii. 11 (מבכי for כבכי נהרות חפש), see *Anal.* 69, note; Job xxxvii. 15 (בשום for בשוף), *Anal.* 89, note. Prof. Budde is one of the most careful of scholars, and does not often make a mistake in assigning corrections to the right owner. He suffered much from the scanty space allotted to his *Job*, and, I am sure, regrets this inadvertent omission.

T. K. CHEYNE.

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